



THE FLAMING SWORD

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the name of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., FEBRUARY 13, 1906. A. K. 66.

Whole No. 645

The Alchemical Laboratory of the Brain.

PART XXXII.

The Function of the Lyra or the Cerebral Harp; the Mystery of the Sixth Sense; the Confession of the Godhood in the Messianic Center.

KORESH.

FOLLOWING THE COURSE of the fibres of the fornix, we are brought to that point in its descent toward the corpora albicantia, which has been denominated the lyra according to modern authors, because of its imagined resemblance to a harp. This, however, is not the case; for it was called the lyra by the ancients because of its function. To comprehend in fulness the character of this mysterious function, it is necessary to know both the symbolic language of the harp, under the law of natural correspondence, and also the principles involved in the sixth sense. Some of the modern investigators in the realm of psychology have attempted to attribute the phenomena of psychic and spiritualistic manifestations to the function of what they denominate the sixth sense, without any reasonable or substantial argument.

With all the senses (of which there are seven) belonging to the external and natural man, there are corresponding senses in the realm of the supernatural. The sixth sense is as natural as any other with which we may have some acquaintance. Hearing, seeing, tasting, and smelling are so common and so generally discussed that we need not expatiate upon them. The general sense of feeling, which is the sense of the integument, and is conveyed to the brain through the central canal of the spinal cord, is known as the fifth sense. What, then, shall we say of the sixth sense, of which even the most advanced minds are totally ignorant? Is there a common sensation with which the human race is familiar through perpetual and constant experience, and of which the physiologists are silent, so far as nam-

ing it as a sensation of the animal organism? Is there not a sensation denominated orgasm, which is as much a sensation as any other in the animal economy? Orgasm is the sense of organic perpetuity, and is as natural as any of the senses of the body. This is the sixth natural sense, and has its seat in the brain, which can be located when once the brain is understood. The cerebral seat of this function is the lyra.

The lyra is constituted of fibres from the fornix and the walls of the fifth ventricle; namely, the septum lucidum. Its juices are contributed directly to the corpora albicantia, which constitute the origin of the lacteal system. The fountain-head of that lacteal excess which supplies the want of the new-born of all the mammalia is the corpora albicantia; and its awakening to this, its superlative function, is through the vibration of the fibres of the lyra, in the function of that deep muscular sense called orgasm. As the exercise of this function is the genuine confession of the love of sex, the harp becomes (in symbolic language) the medium of confession; and to play upon the harp is to make confession.

Before reaching the lyra through the fibres of the fornix, the anatomists have named a point called the genu, which means (in plain English) the knee; the bending of the knee is the natural attitude of confession; therefore, the genu is the approach to the lyra, the organ of confession. The correspondent of the lyra, in the universal sense and on the higher plane of life, is that center and function which presides over the sphere of action which determines the final relation be-

tween God and man, in the confession by man of the humanity of God, the Arch-natural confession of the human race. The most sacred seat of the creative power of Divinity is in that perfect human in whom there is a comprehension of the laws of God and power to obey them; for in obedience to law is the possibility to become the Son of God.

Just before that change in the human constitution in which this corruptible becomes incorruptible, and this mortal becomes immortal, there will be awakened in the human mind a clear conception of the great truth that in the Son of God there was a plenary increment of the Godhood in what was declared, by the Apostle, to be the fulness of the Godhead bodily. The acknowledgment of the full Divinity of Jesus Christ the Lord, in whom were the Father, Son, and Holy Ghost, is the greatest confession of human possibility; and this confession is essential to an acceptance into the family of God, and that fellowship which makes man one with God.

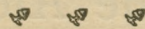
Before the manifestation of the Sons of God, the coming of the Arch-natural race, there will be a confession of the Godhood in the Messianic center, known as the Messenger of the Covenant. The universal genu, the bending of the knee, is the bowing of the sentiments of love toward the earth, the arching of the mind from the heavens toward the earth, where the fulness of the Godhead finds fruition. The process of gazing into heaven (the custom of many who are looking for the coming of the Lord) is the result of the misconception of the laws of Messianic recurrence; for the Lord will come from the earth, as has been repeatedly declared in Holy Writ. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Do you not know that the Lord will come as he was seen to go,—born into the world, raised up to manhood, and again translated as before?

John was looking into heaven when he heard a great voice behind (below) him, saying, "I am Alpha and Omega, the first and the last." He turned to see the voice, and being turned from his heavenly gaze, toward the earth, he saw the Voice of God in the manifestation of the things which he was permitted to see, but not altogether understand. Now, those who are looking for the Lord's coming are gazing into heaven instead of looking toward the earth, whence the Lord will arise according to the prediction of John, wherein he saw the two Witnesses rise up from their death "in the street of the great city," where the two Witnesses were slain, these two being the Lord himself. "I bear witness of myself; and the Father who dwelleth in me beareth witness of me." These Witnesses "lay dead in the street of the great city," which is none other than the church in its apostasy. From this church the dead will arise.

The New Jerusalem, which John saw coming down from God out of heaven, also has her attention directed from her heavenly gaze toward the earth; and the change in the direction of the thought is the bending of the knee; it is the universal genu, which corresponds to the genu of the fornix, which means rostrum—the place whence God speaks in his humanity. The manifestation of the Sons of God is preceded by the confession of the Messenger of the Covenant, and this means the bending of the intellect from the heavens to the earth. This confession is the creation of that excitement in the mind which vibrates the corruptible humanity into the essence of dematerialization, which essence is preparatory to the recreation of the Arch-natural humanity; namely, the Sons of God.

Our next communication will embrace a further consideration of the character and function of the lyr

(TO BE CONTINUED.)



THE MYSTERIES OF THE POLAR REGIONS.

Hidden Riches of the Secret Places of the Physical World; What May be Discovered at the Poles, and Why.

KORESH.

THE MYSTERIES OF THE POLAR REGIONS of the North have long enticed that tendency of the human mentality which forever seeks the occult thing of being, and which for the sake of discovery will cause men to brave the dangers of the untried but seductive attractions of the arcanum yet shrouded beyond the veil of obscurity. What is the force which from the North guides the mariner as he plies the deep, but which, with the unrelenting arm of self-protection, holds him with the rigid grip of firm frigidity beyond the compass of an amplitude within which he scarcely dares encroach, or, should his intrepidity (through love of adventure) gain ascendancy, causes him to take the risk and submit his life to fate, for what Nature might reveal of her long-protected secrets? That the northern limit of our terrestrial surface contains some secret of inestimable value to the world, the force of impulse which urges forward the efforts to unlock this hitherto unexplored region of boreal arcana amply testifies.

Upon the basis of correspondence, we may predictively define the character of those hidden riches which prompt the impulse through the conscious operation of the invisible spheres, and whose mandate the mentality thus urged unconsciously obeys. Knowing we do the character of the construction of the physical cosmos, and the corresponding operations of its functions, we may logically indicate the nature of the discoveries awaiting the fortunate trespasser upon the material desposits and forces of attraction which all direct the needle and allure the mind. The firmament and basement of our terrestrial sphere, composed of

its metallic *rakiah*, determines a circumambient flow of electro-magnetic essence, reflected from the radiations of the sun toward the nucleus or pole of its northern terminal. This is the center and terminus of that congeries of essence hitherto called energy, which heaps itself from the reflections of the metallic strata which encompass the sphere and constitute the outermost layer of the fundament of our universe.

The essences of active force which the physicists have called energy (as light, heat, electricity, and magnetism) are substantial essences, which, though substantial, are not material, but its coördinate, and are forced in a rapidly-diminishing spiral toward an electro-magnetic vortex, commingling at the pole. This essence or spirit of matter contains the sublimated substance of all the seven metallic laminæ, which together comprise the environing shell of the universe. These terrestrial essences of matter, containing the solutions of the seven metals and planes of the terrestrial sphere, meet a counterpartal flow from the center of the sphere, and, thus commingling, materialize and precipitate in rich deposit the metallic wealth of elongated cycles of accumulation. Hence, at the pole should be found—when human enterprise and skilful ingenuity provide the resources of discovery—the riches of ten thousand cycles of accumulated treasure. But this is not all of the available resource of this vast repository of universal elaboration. Superimposed upon the metallic laminæ are the five mineral strata which, subject to the laws that guide the operations of the forces which act and react upon the metallic circumferences of the shell, determine by convergent flux, their cruosic essences toward the same pivot of the central axis of the sphere, and thus create the deposition of crystal treasure, proportionately as great as the mineral deposit already defined.

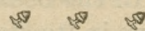
Who is the fortunate (or unfortunate) individual that, in defiance of the obstacles of arctic exploration, will force his passage o'er crest and crevice of the ragged ice-bound arctic circle, or, through aerial navigation, will set first his foot upon the solid base of the summit hill of the eternal vault of Jehovah's treasure-house? The hidden riches of secret places, which in the higher aspect of accumulated wealth are constituted of the wisdom, intellectuality, and knowledge of the tree of human development, are the correspondent of the material treasures of the North; because the North, in the mental realm, is predicated of the fruit of the tree of the knowledge of good and evil, this being the resource and manifestation of genuine scientifics. Science is the riches of the anthropostic North; and whatsoever may be established as a fact of science in the polar and central aspect of anthropostic function, may be correspondentially predicated of its physical coördinate.

The anthropostic pole and pivot of the new dispen-

sation is the Messianic center and Guiding Star of the nations which, through aspiration, seek to know the truth, and by obedience to the laws of God, attain to immortal life. Immortality is the goal of the mighty hunter who discovers the treasures of the gold of the land of Havilah; for goodness constitutes the gold and riches of him who would traverse the realms of eternal bliss, which the revelations of the North enable him to accomplish. It is through scientific achievement alone that the laws of immortality are known, and by which the application is made of those virtues through which the kingdom of righteousness becomes the inheritance of the redeemed.

Cruosic or crystallic sublimation converges toward and into the creation of a crystal zone around the polar centers, of which there are five—four of which mark the divisions of the crystal circle, and one constitutes the prime polar center and superdominant magnetic force of attraction. The analogical correspondence between the mysteries revealed in anthropostic science and those belonging to the domain of the physical universe are absolute; and knowing the one, the revelation of the other is assured.

The gold hunters of the Yukon, inured as they are to the hardships and rigors of that Northern clime, might—in their quest for the material wealth of the world and its god—very easily establish a continuous line of base for reënforcement of every kind, and supplies for a determined progress to the land of mineral abundance and the mass of diamond, which will be found in excessive quantity at this Northern extremity of our hollow sphere, the habitation of the greedy and insatiate. We have written this article for the purpose of stimulating explorers of this mystic region of the mundane surface, not merely for the acquisition of the wealth contained at that, thus far, forbidden center; but that the interests of science may be furthered in the discovery of conditions which will upset all the hitherto accepted blunderings of the past in astronomical pursuit.



The Fruit of the Christian Dispensation.

THE FRUIT of the Christian cycle or dispensation, now about to mature, will differ from the fruit of the Abrahamic or preceding cycle, for reasons stated previously, as applying to Abraham and his reincarnation as the Lord. The Christian dispensation will end in a variety of fruit, the supreme or firstfruits being a multiplication of the Sons of God, the product of the planting of the Lord in the church by the operation of the Holy Spirit, which was the substance of his body. The wonderful phenomenon of the transformation of mortality to immortality, the corruptible to the incorruptible nature, marks merely the metamorphosis of the prime moving potency of the new age.

New Century Studies and Reviews

Lucie Page Borden

THE BEGINNINGS OF ART.

Art Shown to Spring from Love of the Beautiful; Its True Origin is in the Highest Civilization, Not in Savagery.

ART HAS ITS ORIGIN in the sense of the beautiful. It is found in rudimentary forms in the most primitive peoples. Even savages tattoo their skins and show some tendency to decoration. Crude and rough as their designs are, they show that the primitive instinct of the barbaric tribes is in accordance with the wish of the refined European in desiring to have some form or tint to gratify the eye. The love of the beautiful is one of the earliest passions to develop, and it deserves to be cultivated. Pure art develops the statue or the painting designed only to give enjoyment to the esthetic sense. Then, as accessory to pure art, comes the decoration of household articles where the useful is combined with the beautiful; not that pure art is not useful as a means of education and enjoyment, but this distinction is usually found.

Art has been called a social phenomenon by the French. They believe that decorative work is done to excite the admiration of others, not to please the artist alone. There might be a chance for discussion on this point, but certainly the finest works ever wrought in marble and stone could not have come into being had the artist been isolated altogether from his fellows. Such a work as the Cathedral at Milan is the crystallized product of a whole generation, whose impulses were stirred and quickened by the magic forms of this miracle of architectural beauty.

The study of primitive art is referred to the rudest forms found in caves and prehistoric relics, because it is supposed that these lower and cruder forms of decoration, such as are found traced upon reindeer bones, should be studied as the beginnings of art. The origin of art being in the love of the beautiful, it will be apparent that to find this love in its perfection, the annals of the most highly developed race must be examined; and if there has been one as far beyond the state of the present humanity as that is above the condition of the cave dweller, then art in its perfection would be seen in the finished products of this higher race.

Unless the legends of the Golden Age are to be rejected, there was a time when the Gods dwelt among men; and were it possible to examine the civilization of that day, one would find that its art surpassed all that has since been seen, even in the reign of Solomon the Magnificent. This was when true art had its origin; and what has been found in the caves of France merely represents the decline of art, not its infancy. The age of the reindeer hunters was succeeded by that of polished stone and bronze, according to the historians of art; but none of the archeologists has taken us back to

the true source. Egypt and Chaldea and Hellas may be studied; but until the Golden Age dawns again, will be impossible to study the beginnings of art.

During the past week, an opportunity to study ancient art has been given through the lectures of the celebrated Assyriologist, Prof. Friedrich Delitzsch, of the University of Berlin, whose lectures before the Kaiser on "Babel and Bible," raised a storm of theological criticism. The gentleman came to America under the auspices of the Germanistic Society, and his lectures were all in that language. The size of his audiences showed as much appreciation of the subject, and as full a comprehension of German, as might be found even in his own country. The illustrations of art specimens found in the ruins of the ancient capitols are of remarkable interest. The lecturer said the whole region between the Euphrates and the Tigris is formed of the richest alluvial deposit, and the detritus brought down by the Euphrates will in time fill the Persian Gulf.

The bas-relief is a special characteristic of Assyrian art, which has left few figures in the round. Everything unearthed in Babylon goes to show that a very complex civilization had its seat in this region. The winged bull, said by archeologists to be identical with the *Kherubim* or Cherubim, used so freely among the Hebrews, is one of the figures peculiar to Assyrian remains. It was from Assyria that modern art obtained the use of those winged figures of men and animals that have formed so large a part of its schemes of decoration. French writers claim that the word *cherub* came to the Hebrews from Assyria. The distinguished lecturer did not mention these points, but made his talk very enjoyable by describing ancient Babylon, where legal interest was 20 per cent, and doctors' bills were regulated by law. What a pity that our civilization has fallen behind in this latter respect! It would be such a convenience in these days to have regular fees for medical services.

The art monuments of these ancient countries offer a most interesting field to the explorer and to the archeologist. Tradition lingers around these old ruins but the birthplace of science is in America, where the key to the old civilizations is found in the dawn of a new era, for a new race, more highly civilized than any seen in the past, is to occupy the world's arena and make history anew.

The Mystery of Electrical Transmission.

AS THE TWO hemispheres of the brain are dominated, in the outer degree, the one by the science of things, the other by the love of that science, so the visible manifestations of Deity change from the Lord God to God the Lord. In the one instance, it is the affectional element in the divine nature expressed in the visible Manhood of Jesus, the scientific element being interior; in the next instance, it is the science of the Word brought into view through the mediumship of a natural man, whose interior infolds the affectional element.

The necessity for this alternation is seen in the fact that the perfection of life comes to pass through dealing with the transformation of that life, a thing to be accomplished only by knowledge of the laws and properties of matter. The Disciples of the Lord Jesus were given a love for the truths of life, that love to culminate at the end of the age in the possession of that truth. The properties of matter have been the subject of the researches of some generations of seekers, and that a person should not come to be the crystallized product of those desires would seem unreasonable to those who believe that matter is no more obscure than any other subject, but that the human mind in its finished state is fitted to be the continent of all truth. To know! to know! This has been the burning desire of how many in the past! To exploit the mystery of the crucible and wrest from Nature all her deepest secrets, men have stood, regardless of fatigue, for days and nights in rapt attention. Has all this labor been for naught? By no means, for the desire for life must result in the knowledge of the manner of attaining that life, brought to a focus in a single personality, the first to expound the laws and processes of transforming matter to spirit in order to win personal immortality.

There may be means of putting knowledge into action, by providing suitable channels for its transmission to other minds. Now these channels must have a certain attraction or a love for this particular kind of knowledge; in other words, they must be good conductors. If the flow of electricity from a given point is not to be hindered, it must be conveyed to the spot where work is to be done by means of properly insulated wires made of a substance known to be a good conductor of electricity. The men and women who are good conductors of the truth today had the affectional element of the Word (Jesus) imparted to them when the Lord went away from mortal sight, and it is in commemoration of this impartation that the Lord's Supper has been kept. The Lord Jesus transferred himself to the wills of those who loved him, in order that by means of this spiritual baptism they should be reëmbodied at the end of the age, with a keen love for the science of the life which he had on a higher plane than the mortal.

If power is transmitted from Niagara Falls to Buffalo, the substances used as conduits for the electrical flow must have a special attraction for that flow; they must be open and receptive to it, not closed and negative. Jesus could not have been transmitted by those who were closed to his influx. Every current acts as a sheath for an interior counter current of magnetism. It follows that the attraction of the wire must be itself of a magnetic nature; and as every atom has a psychic quality, the atoms of this substance must have had some kind of pleasurable contact with the substance flowing along it in the past. Electricity is spirit, but of an inferior quality to mental energy. The receptivity of the wire is the result of its past experience, and the flow of the current is facilitated by copper, because its contact with the current does not result in anything

but the formation of activity along the line which produces an outer sheath of magnetic energy, within which the electrical current may freely pass. The insulators which prevent the dispersion of the current have no attraction for it, and therefore prevent its escape. Jesus was magneto-electric. He was put into men and women who wanted to be made like him, because they saw in him their supreme attractive point in the universe.

"Shall we ever know exactly what is the mechanism of an electric current? How in particular is power transmitted by its means from one distant station to another—say from Niagara to Buffalo?" These words in a current number of a periodical such as the *Electrical World and Engineer*, show desire for more knowledge. They also say, perhaps we shall know some day. It is "Seek and ye shall find."

An International Complication.

PERHAPS no small episode has involved questions of so complicated a nature as the Venezuelan affair. France and the President of a South American republic are at odds. The result of a decision rendered in the supreme courts of Venezuela is unfavorable to French interests, and the grievance has brought an open rupture between the two countries, leading to reprisals.

The question of import in this affair seems to be whether one country is justified in taking part against another when the interests of several other countries are involved. It will be an extremely difficult and dangerous matter to raise the siege against Venezuelan ports. There are reasons why France is not at liberty to do this, because the customs revenue, according to agreement, is to be shared between German, British, and Italian creditors, for whose benefit a portion of this income has been set apart. The moment a hostile power puts a blockade upon these ports, the sequestration of revenue ceases to be in effect, and the hostility of the injured governments will be turned against France, whose losses are not equal to an international broil.

The principle of ethics that forbids France to seek reprisals at the expense of her neighbors is very well observed. It is one that regulates human duty to a large extent, and is not averse to the majority of persons until the injuries come to be on their own side of the road. Then it seems a little different. The principles of justice in the present case would lead France to call an international council similar to that at Algiers, and present the *casus belli*, which includes insults to the French *charge d'affaires*. Then it behooves the representatives of those nations interested in the customs of Venezuela to contrive the best method of procedure. A concert of the powers would settle the whole difficulty, and provide for the least possible expense to all concerned.

International etiquette is strict in its demands, but it pays to observe even the least of its behests, for it avoids ruptures, scandals, and wars. International complications are liable to arise at any time, but the

swift reprisals taken are sometimes less expedient than patience, for some of the most disastrous wars in history grew out of a similar episode. The courtesies observed between nations should not be limited to exchanging visits of ceremony, but should be the means of smoothing rough places and avoiding disputes.

The Algeciras conference has taken place at a time when popular tumult in France could not have been avoided, had the election of a new president been combined with the fear of war on account of the attitude of Germany. Happily for France, she has not resorted to other means in the case of Morocco; but has put the whole matter into the hands of a competent body of diplomats. Here in the Western world there is danger of injuring German interests and incurring her rebuke. Force or diplomacy, which has done more to forward the interests of our own country? The annals of history will perhaps show that the interests of more countries than is now thought, are involved in the Venezuelan incident. The consultation between the French ambassador to the United States and the Government at Washington, on the subject of the South American grievance, is expected to furnish France with advice and moral support. Neutrality must be observed, or there will be trouble.

The surprise of finding that there is no hostility toward French interests in Venezuela so long as they are made subservient to those of another country, will be met if France is able to combine her interests with those of the United States. So the interests of nations are bound up together, and none is able to act in a manner to ignore the friendship of the rest.

~Department of Astro-Biology~

~ Rabon Adonoseperi ~

THE STORY OF THE SON OF GOD.

Reply to an Attempt to Show that Jesus the Christ did not Exist; the Testimony of Astro-Biology.

IN THE JANUARY number of a contemporary publication, whose pages are devoted to the exposition of astrological principles, there appears a treatise entitled, "Story of the Sun-God and Story of the Son of God," in which the author makes a not uningenious essay to demonstrate through the medium of Zodiacal interpretations, that the story of the life of the Lord Jesus, as set forth in the Scriptures, is a myth or fable based on the cycle described by the sun's progression through the twelve signs of the Zodiac.

He argues that "the story of the Sun-God and the story of the Son of God are one and the same story;" and that this so called legendary tradition is but one of a long category of kindred illusory fictions that are the unsubstantial creations of the human mind unenlightened by the science of universal origin. We observe, however, that the writer—although prompt to

champion the increasingly popular cause of disbelief in the divine humanity of the Lord Jesus—makes no effort to make good that deficiency in the knowledge of cosmology which, as he alleges, has been instrumental in foisting what he regards as a fabulous tale, on the ignorant minds of a people rendered over-credulous through ignorance of the scientific principles that underlie the genesis of creation; yet in a spirit of bold self-complacency he states: "It is left for me to prove that the present Christian religion is but an allegory of ancient sun-worship."

A verity indeed is the old adage that "a little learning is a dangerous thing;" for the few scattered and disconnected fragments of undying truth embraced by the ancient astrological lore,—which, notwithstanding the adulterous ages through whose agency they have descended to us, have reached us in their purity,—have called into being an army of self-appointed teachers and pseudo-prophets, authors of a deafening babel of tenets and dogmas. We are probably well within the scope of veracity if we state that among the English speaking peoples of today, there are not less than two hundred and fifty thousand persons who devote their energies in a greater or less degree to the study of stellar interpretation; yet it would probably entail an arduous search to discover among these, two individuals capable of original thought and deductive reasoning, who have arrived at similar conclusions in the formulation of a theory of universal origin; the single point of agreement which appears to muster these discordant elements into a unity and concord of opinion being the refutation of the oft-repeated statement of Jesus himself, that he walked among men as the fulness of the Godhead bodily. Now if this statement be true, he was the Father as well as the Son of God; and as such was the Creator not only of himself, but of all universal physical manifestations, and must thus have incorporated that long-lost knowledge of the origin of all things, the lack of which has, according to our author, given rise to the religious legends and fables among which he includes the narrative of the life of Jesus.

Now, the astrologer should be the first to admit that the life-story of a man—that is to say, that series of experiences and activities which constitutes his cycle of physical existence—is the external expression of his character or mental quality, his birthright and legacy from previous existence; for on the virtues of his disposition as determined by stellar configurations at the nativity, the astrological expert predicates his delineation of the forthcoming "fate and fortune" of the native. If this then be so, the story of the life of the Lord Jesus—which if we are to credit the statement ascribed to Jesus himself, "Before Abraham was I am," must recede into by-gone ages, and which reached its culmination in the conquest of death as his fate and the heirship of the throne of the Creator as his fortune—must be identical with the story of the creation of the world, and to deny the personality of the Godhead is to openly reject the proffered key to the elucidation of all that

mystery which in the present age enshrouds the science of universal origin.

Over the portals of the temples of the ancient priesthood were inscribed these words: "Man, know thyself." This priesthood, which at the culmination of the light ages constituted the repository of the eternal wisdom, recognized the existence of a physical macrocosm or Grand Man, as expressed by the universe of unreasoning matter, the habitat of man; and also of a biological macrocosm of which the vidual or single man was the atom or element, and the mass of human entities the corporate body. The biological macrocosm sustains the same relation to the physical that the human brain does to the body, whose activities upbuild and develop the *encephalon*; and by which in turn the body is directed and ultimately brought into subjection.

As a concomitant or rather product of the biological macrocosm, they also confessed or acknowledged a microcosm or lesser man, a unit created by the junction of vidual male and female atomic elements embraced by the biological macrocosm, and which stood in the same relation to the mass of humanity that the central cell of the brain does to the vast agglomeration of cellular and fibrous matter which in its aggregation composes the *encephalon*. This apex of human perfection and fruit of the tree of human development was the God-Man or Son of God, who constituted the flesh, personality, or Sonship of Deity which infolded the seed, begetting principle, or divine Fatherhood.

Now this central human cell had necessarily progressed through all stages of mental involution and physical evolution; he had gained all experiences by contacting all physical matter and concreting in his brain (the store-house of experience) the spiritual and mental substances created by his own activities. He thus became the universe in its least form, but nevertheless the universe complete in all its parts, involving all substances and properties peculiar to universal formation. For such a being as this, self-knowledge would become synonymous with that vast and all-embracing wisdom which not only imparts to its possessor the knowledge of all things, but the power to create all things. It was in acknowledgment of this divine principle, whereby the microcosmic Godhead becomes the fruit of the biological macrocosm of vidual humanity, that the priesthood in which still lingered the germs of the ancient wisdom, placed these portentous words at the threshold of their shrines as a guidance and exhortation to the aspirants for divine wisdom, of whom they had been delegated the spiritual guides.

In his endeavor to abrogate the claim of the Lord Jesus to microcosmic attainment, and hence to the throne of the divine Fatherhood, our astrological skeptic has omitted to mention that the Founder of the Christian system repeatedly ascribed to humanity, as well as to God, the authorship of his being; for he was no less insistent in his claim to the title of Sonship of man, than he was to that of the Sonship of God. There present themselves therefore for consideration, two aspects to the "Story of the Son of God," consensual yet

distinct; the one from the view-point of the visible mortal, human, macrocosmic mass, the mother or womb in which he was gestated, and the soil from which he sprang, and the other from that of the invisible, spiritual, or mental and impregnative Fatherhood, which throughout the ages of darkness or mental obscuration, through processes of involution, must have labored in the production of a man that should be a God-Man, the completed and polished product of his handiwork. This production would necessarily become the conjunctional point between the mortal and the Eternal; and it is no unimportant detail in the "Story of the Son of God," that Mary, his maternal origin, was of mortal and corruptible flesh; while the Father, whom Jesus claimed as the author of his being, was the eternal life of the spirit of God. Yet our critic exclaims: "No intelligent man will deny the character is an ideal character. But is it a child of fancy, or was there a real character called Christ (Jesus), a Nazarene, the son of Mary and God Almighty?"

Now, as an exponent of astrological art, our critic should at least be aware that to the male, the sign Cancer relates to the womb or mother; and that this sign likewise corresponds to the condition at the end of life, and also to the tomb (hell) itself; likewise to the sea (peoples), the Latin equivalent of which is *mare*, pronounced as a bisyllabic word, and given the same sounds as in the articulation of the English proper name "Mary." In the light of this fact, it is worthy of note that in "the Story of the Son of God," Jesus acknowledges Mary as his mother; and at the close of his earthly career, emerges alive from the tomb (symbol of hell or the mortal humanity), thus liberating himself from the bonds that place a limit to the span of life allotted to mortal man. The signification of Cancer thus strongly argues the deliverance at some period, from the power of death and hell, of a concrete physical, human character, such as it is claimed was the Lord Jesus.

Now this old, old story of the life of Jesus—which has stood as a monument to the fact of divine Manhood, unmarked by the ravages of time, and which even today, despite the lapse of nineteen centuries, holds a foremost place in the memory and affections of man—has, if we are to credit the narrative with the quality of veracity, a sequel in which are involved the historical verity and accuracy of the events set forth. A consideration of this sequel we leave to a future article, in which we hope to definitely define the position we take up as exponents of Astro-Biology, towards this vital question which involves the historical accuracy of the events described in the "Story of the Son of God," and also of the manifestation of the divine-human personality of the Godhead.



THE real coming of Christ, that is, when he comes in the heavens with power and great glory, is his coming in the Sons of God. When the resurrection of the dead takes place, that is, the new, final birth, the process of regeneration is complete; the Sons of God are manifest. This is the fruit—the coming of Christ, the second unity or conjunction between God and man.—KORESH.



In The Editorial Perspective.

THE EDITOR.



THE CULT OF THE GOLDEN CALF prevails throughout the modern world. It is the great system of the worship of false money; and that system involves human service conducted on the basis of perverted principles. The love that prevails universally, and which constitutes the motive power of activity in all spheres of modern relations, is the love of money. Money is not the mere dollar; in principle it is the guard or criterion of exchange. Exchange carried on extensively between given spheres of activity constitutes commerce. Commerce is conducted on three distinct planes, designated as religious, sex, and secular. The golden calf is the image of perverted money on these three planes. There is much more involved in the cult of the golden calf than outwardly appears. The love of money and the service of self on the basis of competitiveness, are the direct causes of the conditions of poverty, inharmony, and death in the world. All that constitutes part and parcel of the old order of the world is the product of the prevailing cult; it all belongs to that system of the perverted use of things which is inevitable at the closing periods of dispensations. The declension of ages is on these planes of commerce, which embrace all lines of human activity. The love is unholy, and the conditions it creates are evil. Its power is that of tyranny. The cult is that of darkness, not that of day. Its prevalence banishes peace, harmony, and order, and leaves in their stead chaos and conflict. Refined ignorance characterizes the thought of its period. Every man is against his neighbor, and the unholy spirit impulses the devotees of the cult of the golden calf. Its priests are men of power, who commune with the great image, and who are baptized with its spirit. The cult is now in its glory. It rules and controls the millions; it blesses here and curses there. It extends its opulent hand to its faithful devotees; and with its thieving hand it plucks the fruit of industry and leaves the producer destitute. For its cause nations go to war; armed forces guard the interests of the favored few. Modern science contributes its quota to the cause of the god of gold; and educational institutions train minds for its service. There are many people who are growing tired of the prevailing conditions. There are movements of so called reform. No remedy can possibly be effective that does not reach the heart and source of all the great world-evils in the three commercial domains. True reform begins at the center and source of evil. On no other basis can the new order come to the world. The principles of the divine Cult are the opposite of those of the old; and the conditions that must obtain by virtue of its prevalence, must be the reverse of those now universally experienced. In the stead of the kingdom of evil, the kingdom of God comes. It involves the application of scientific principles of the three-fold commerce of the new world. It involves a perfect system of knowledges, and a complete system of human service, which is the opposite of competitiveness. In the system of scientific economics, the incentive to service is love of the neighbor, which love is derived from supreme love to God. The new order must

spring from the new love and the new life. No mere change in environment can possibly satisfy the great demand for universal revolution in human affairs; no mere adoption of secular ideals can reach and cure the diseases affecting the world's vitals. Nothing short of the operation of the power of Deity in the human heart can work the desired change. Koreshan Universology reveals the laws and principles of the new order. Koreshanity does not exist as mere theory; its truth is demonstrated, and its principles are in practical application in the life and affairs of its people. Modern socialism is a theory of economics; nobody practices it, nor could practice it unless adopted by state or nation. Koreshan Communism, the center of the Koreshan social system, may be adopted by a few members of a single community, and its principles applied; and just to the extent that its principles are applied, the power of the cult of the golden calf is overcome. The final overcoming is inevitable.

THE KORESHAN conception of immortality in the flesh should not be confounded with the idea of "immortality in the flesh," as taught in some schools of mental science. The first in modern times to inspire the hope of attainment of immortality in this the natural world, was the Founder of Koreshan Universology. The mental science schools have borrowed the thought, but do not reflect it in its truth and purity. A representative mental scientist recently claimed that physical immortality is natural to man, and should be the common thing, holding that men and women, the divided beings in masculoid and feminoid bodies, may live on and on, as long as they choose, in the enjoyment of immortal life, if they but *think* life instead of death. The so called gospel of *thinking* oneself into immortality is very delusive. Men cannot think themselves into immortality; they must be *born* into that state, for the attainment of immortality is through the "new birth." Koreshanity teaches that while immortality in the flesh is possible, these mortal bodies must be *burned up*, and the refined essences of male and females reunited in the formation of immortal bodies—that is, the bodies of biune beings, male and female in one form. The transformation must be made through Messianic function, which modern mental scientists seem to utterly ignore. The impulse in the direction of the Arch-natural state, the Immortal Manhood, must be from the polar point of progress, the focus of life, as manifest in a central mentality, the positive pole of the battery of transformation. The flaming sword turns every way to keep or perpetuate the way of the Tree of Life. The flaming sword is the sword of transforming fire. It is God in the "burning bush;" from thence he kindles the fires which shall burn out the dross of the old world and yield the elements of life purified. Every successful candidate for the Immortal Manhood must pass through the crucible.

A MODERN writer thus sums up the character and the basis of modern metaphysics: "In the field of metaphysics

which is concerned wholly with that which lies outside of the sphere of actual or possible experience, there will be nothing dogmatic. Since no one knows nor can know the ultimate nature or destiny of things, metaphysical theories ought to be modestly set forth and accepted only as probabilities, which should appeal to the reader as tenable or not, according to his intelligence and his emotional bias, and the clearness with which they are expounded." Here is a fair analysis of the state of modern thought. Since it is confessed by numerous prominent scientists, that even the ultimate state or nature of matter is unknown, what confidence can be placed in any of the conclusions of materialists and mental scientists concerning the true character, purpose, and function of anything? At best they can only present what should be accepted, if at all, "only as probabilities." In this category the Copernican system of the world has occupied a prominent place. It was originally put forth as a mere theory or guess. The original guess or hypothesis has never been demonstrated. No one has ever shown conclusively that the earth is inhabited on its convex side, nor that the earth rotates diurnally, nor that it moves through space. Not only has the form and character of the universe been utterly misconceived, but the relation existing between God and his creation has been woefully misunderstood. The true basis of metaphysics is the scientific comprehension of the physics and physiology of man and cosmos; and this scientific comprehension is involved in Koreshan Universology.

THE WORDS of the Psalmist, "What is man, that thou art mindful of him; and the son of man, that thou visitest him?" have been interpreted to mean that the place that man occupies in the scheme of the universe is small and insignificant. Man has been looked upon as an ant upon a mere anthill, a tiny creature inhabiting a speck of matter in infinite space. The astronomer has left man out of consideration, and has endeavored to magnify the cosmos; he has stretched it in his imagination to the limit of absurdity. World upon world, system upon system in the star-depths has fulfilled the astronomer's idea of the greatness and sublimity of God's creation. Is this the meaning of the words of the Psalmist? Does it comport with the fact that "Man is fearfully and wonderfully made"? Is it a conception commensurate with the divine purpose in man? It is not. The pen of David was inspired to express a conception of man's greatness and his importance in the universe—man who was made in God's image and likeness. The human world is primary in importance; the physical world is but his house of occupancy. Compared with man, even the great cosmos was but secondary in the conception of Shakespeare, who said: "This goodly frame, the earth, seems to be a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul, pestilent congregation of vapors." But what of man, even common mortal man, in the Shakespearean conception? "What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in comprehension, how like a God!"

THE TERM, "the historic Christ," is frequently used by writers who would belittle the Son of man named Jesus. The term is used in contradistinction to "the Christ within"—a term designed to magnify various kinds of self-centered mentalities which are fancied to express the divine Spirit. In the minds of modern mental scientists, the so called historic Christ is of little consequence; but the supposition that the interior spirit of mortals, no matter what their station is in the scale of spiritual and intellectual development, is the main thing. The "Christ" of christian science is a fallacy, a fancied thing, or a name given to groups of mental entities which put forth false claims as to their identity. When the Koreshan conception of the divine economy is seen, the Son of man—that is, the perfect manhood and personality of Jesus, as raised from the human race—was supreme, even the Most High; for he was the veritable Creator, by virtue of the fact that he was the microcosm, the Seed of all life.

THE Holy Spirit disseminated to the early church was the product of the translation, the theocrasis or burning of the body of Jesus; so that what was afterwards in the thousands as cloven or divided tongues, was complete in Him. In each baptized Christian there began the formation of a Christ in germ; but the processes of regeneration entailed the death of the seed sown, and the corruption of the divine Spirit. The divine truth and life are manifest in purity only when the "sanctuary" is cleansed in the personality of the Messianic new name. Today, antichrist is nineteen hundred years behind the times—endeavoring to imitate the methods in vogue when the divine Spirit, the seed sown, was first active in the church. We are now in the time of preparation for the great harvest.

AN EX-OFFICIAL of the American navy has planned a "tower of peace," which is designed to out-rival anything ever known in the line of monuments—even the Tower of Babel. According to the figures and plans on paper, it is to be high enough to penetrate the clouds, and is to be known as "the Roosevelt Tower of Peace." The site of its proposed erection is the exact center of the United States. But the monument is as yet only on paper—and so is the proposed universal peace.

TEN YEARS AGO the press of Pittsburg called KORESH an anarchist because he denounced the methods of the millionaires. Today the press of the nation repeats his words in denunciation of Rockefeller, the railway magnates, heads of the trusts, and the insurance grafters. Koreshanity has many other revelations which the press may repeat in future years.

THE PHARISEES gave much attention to little things, while overlooking the weightier matters of the law. Modern clergymen follow suit in discussion of vitiated doctrines, holding that the church should not sanction divorce. Yet the modern church is divorced from truth, from God, because of adultery of truth and life.

The Open Court of Inquiry.

THE EDITOR.

Koreshanity on the Eve of Triumph.

"I respectfully submit a few questions for answer in the Court of Inquiry: (1) Relative to the race of Immortal Men that KORESH heralds: Must the 288,000 viduals that are to compose the 144,000 Sons of God, first become fully converted to the teachings of KORESH, and live up to the standard he has set, in thought and in deed, before they are considered worthy to enter the fires of transmutation that shall bring about the mighty change? It occurs to me that if such denial of selfish desires as KORESH imposes, is an absolute prerequisite to the attainment of immortality, it is as yet a far cry to the time of the fulfilment of his prophetic claim. The number of those who have, up to the present, accepted the truth of Koreshanity is insignificant; and even when the viduals have acknowledged the System as true, and realize what is necessary to attain the goal of immortality—even then many will fall by the wayside, for mortal desire is strong and often breaks good resolutions.

Wherefore, it seems to me that the Architect will still have a long, long search before he finds the material wherewith to rear the Temple he has planned. I can only hope that such human timber is not as scarce as it appears from the superficial point of view.

(2) Will the 144,000 be materialized all at once, in one place; or will the manifestation be gradual, spread over a long period of time, during the Golden Age, and throughout the various parts of the world?"

It is no bar to the near and rapid consummation of the age, that so many as 288,000 people must be found to accept and apply the science of immortality. It is indeed true that every one who enters the state of Immortal Manhood must not only comprehend the truth, but also obey the laws of life as revealed in Koreshan Universology, every jot and tittle. The confession of the Messianic new name is the watchword; the keeping of the laws of life is the great condition to entrance upon the higher plane of existence. Therefore, every one must live up to the standard set in the pure doctrines and life of KORESH, in thought and in deed, before they can even enter the fires of transmutation.

A stupendous task, does it seem? Indeed it is. It is the greatest and most momentous work of the ages, for it is the bringing to the consummation all those elements of progress of the world for dispensations past. He is indeed the Mighty Hunter, as his con-

stellation Orion indicates, who can find all the elements necessary to the construction of his Temple, and to get them together and in order in just the nick of time. But it will be done, and done rapidly. We are in a period of transition. There will be a mighty acceleration of all the forces of progress, until finally a nation will be born in a day.

The first and necessary work is the formation of the primary battery, comprised of the *initial nucleus*, the central order. The battery may be comprised of comparatively few. The elements of this battery KORESH prepares. He renders it effective through the great baptism; it is then charged with the mighty forces of world-conversion. He kindles the fire and generates the power; and through the battery it spreads to the world. It catches quickly; the new Gospel spreads like divine fire, and the thousands who are to enter the Sonship will respond to the vibrations of the battery. Each will receive his measure of the baptismal power.

Somewhat analogous to, but on a vastly greater scale than, the work of the Apostles, will be the work of the baptized disciples of KORESH, who will constitute the electro-magnetic nucleus of vital dissemination. The fact that called the attention of the world to the primitive Christian gospel was the triumph of Jesus over his enemies—the working of the great miracle of the resurrection from the typical tomb. The power that attracted the thousands and tens of thousands, was the power of the Spirit of the Christ poured out upon the many through the agency of the few. Jesus did not teach personally many of those who entered the church. He taught a few, and they came into touch with the world. And thus after Jesus departed from the natural world, he reached out and discovered and brought in the many to constitute his body, the church.

The triumph of KORESH himself will be the signal for the oncoming triumph of his System over the world. He will be the more powerful when he is in vital touch with the thousands through

the instrumentality of baptized workers—when he works in and through the established battery. If Jesus had remained in the natural world and preached a thousand years, he could not have done as much as he did in a decade after he left the natural world to work through his Disciples. The hope of the triumph of Koreshanity is not that all who are destined to become Koreshans be found before the great baptism is reached; but that the battery be formed for the finding of the thousands, and the education and preparation of them for the keeping of the law without fail.

The Sons of God will be manifested in orders, each order being comprised of its own definite number. These orders will succeed each other in the order of manifestation, according as their work is demanded. The planetary sealings have been progressive, Messiah after Messiah, and their churches. The sealing of the great Book of Life will likewise be progressive and successful through the dispensations of the Golden Age.

The Source of Psychic Phenomena.

"The questions I asked some time ago you have answered to my satisfaction and also to the satisfaction of my friends who used to oppose me on the subjects of Koreshanity. Please accept my thanks for the same. I should be very much pleased to have your thoughts on a few more questions: What are 'psychic phenomena'? Can it be that modern spiritists see spirits as they claim? My opinion is that they cannot.

"I have a Ouija board. I presume you understand what it is—a square board with the alphabet painted on it, over which there is a small movable board. Two people opposite each other, place their hands on the small board. It moves in a circular direction, and stops upon different letters which spell words. These words sometimes make sentences. Now we get some sentences that are true and some that are not. The board tells as many lies as truths. Now will you explain this? The board is very entertaining if nothing else."

The phenomena of spiritism have been designated as "psychic phenomena." This means simply, "soul phenomena." It is generally supposed, however, that the "soul force" active in the production of such phenomena moves around in the air in the state

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Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

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BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
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OTTUMWA IA.—Mr. Madison Warder.
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disembodied spirit; and that under certain conditions the invisible soul force or the spirit of deceased friends or relatives, acts upon objective things to produce visible or tangible results.

Now, it is a veritable fact that genuine spiritistic mediums possess the gift of perception of spirits that are invisible to the natural eye. But the spirits seen are not in the natural atmosphere. Koreshanity teaches that every entity of the human world finds its habitat in some personality; and that the spirit and soul of departed friends are in the personalities to which they were most strongly attracted. Even if we were to found our conclusions upon mere hypotheses, it would be more reasonable to conclude that human spirits operate through *human beings*, than in a so called disembodied state where, without form, the spirit is supposed to act directly upon external objects. But the Koreshan conclusions are founded upon scientific premises; therefore it is demonstrable that the spirits of the dead of the past are in the present generation.

Sometimes striking phenomena are manifest, such as materializations, the writing of messages, the painting of pictures, etc. But in the majority of phenomena claimed to be *bona fide*, it is out-and-out fraud perpetrated through forms of deception. The Koreshan explanation of these phenomena is specific and thorough. In materializations, the law of transmutation is operative, and the substance of spirit and soul is projected from the mediumistic mind into visibility. So "psychic phenomena" are the product of forces of the spiritual world in spheres of human mentality and life, active through mediumistic channels.

In the operation of the Ouija board, human beings are required. The board would not move without them. The external mind is fixed upon the subject of its phenomena. The letters are visible to the natural eye. There is the desire of the persons for communications. Oftentimes spirits embrace the opportunity and, all unconsciously to the persons whose hands are on the board, produce the movements from letter to letter. But the spirits are in the minds of the persons present.

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* * *

Books and Periodicals.

Review of Important Publications Received
by the Editor of The Flaming Sword.

February *Arena*.—If we were to point out the two principal features of the February *Arena*, we should say they were Archibald Henderson's "Maurice Maeterlink: Symbolist and Mystic;" and Editor Flower's "Edwin Markham: the Poet-Prophet of Democracy." These two articles will be read with interest by all *Arena* readers. Of interest also is the anonymous sketch of the Golden Rule Mayor. Everybody should read Prof. Frank Parson's "Railroad Discrimination," in which some important facts are disclosed. The editorial department is more than usually vigorous in the discussion of its timely subjects. Among the many other excellent features of this number, we may mention Dr. Schufeldt's protest against the restoration of the whipping-post, and Judge Stuart's Open Letter to the Secretary of the Treasury.

Review of Reviews.—Of interest to the great South are the articles in the February *Review of Reviews*, giving special attention to the recent growth of the Gulf ports. The South's remarkable industrial development is said to be mirrored in these articles by a group of writers, headed by Richard H. Edmunds. The sketch of Dr. Harper and his life work is of special interest. The political, social, and industrial affairs of the world are clearly and concisely discussed in the Editor's "Progress of the World"—what is going on in Russia; the conference at Algeiras; the Japanese-Chinese relations; English politics, the Santo Domingo controversy, etc. The Presidency in France and the Presidency in America are compared and contrasted by Monroe Smith. The legislative issues now before Congress are also subjects of discussion. The Record of Current Events is full of interest, as are also the Cartoon Satires, and the Leading Articles of the Month.

* * *

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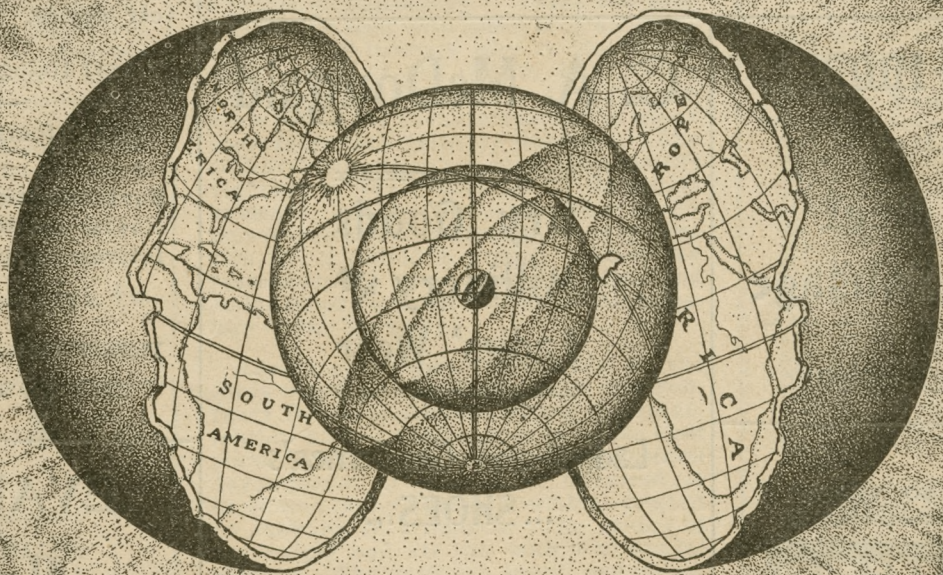
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